

A  
DISCOVERSE  
touching Choyce of  
RELIGION.

---

By Sr. RICHARD TEMPEST  
Baronet.

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*Antiquam exquirite matrem,  
Virgil.*

*Judge yee what I say, Acts  
Apostles.*



*This Book belongs to  
the Inner Library,  
bequeathed by the Will of  
Tho.<sup>s</sup> Eyre Esq.<sup>r</sup> deceased.*

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*W<sup>m</sup> Wakeman & Vincent Eyre Esq.<sup>rs</sup>  
Acting Executors 1792.*



~~1308~~

1308  
Huss. 1308



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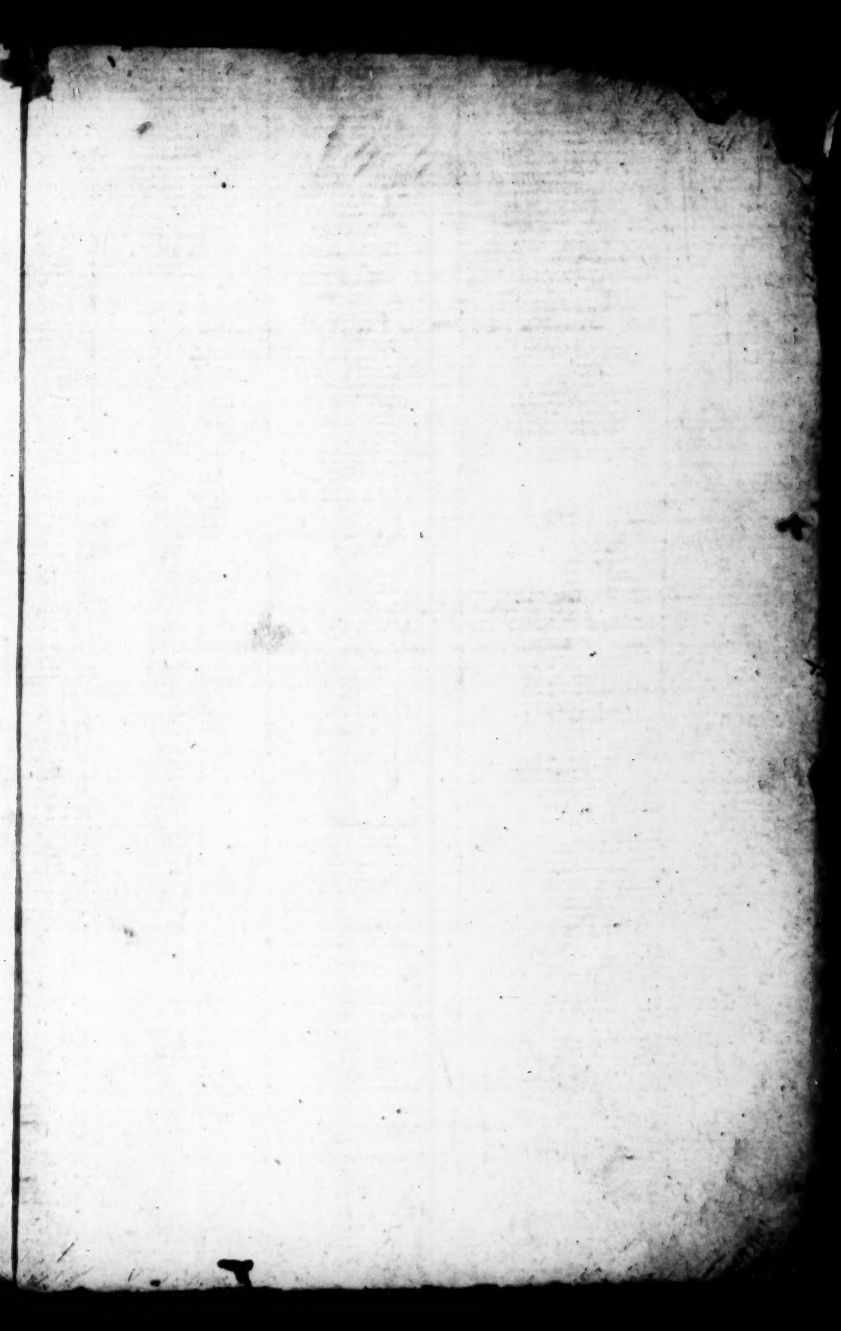
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C. 175. a. 33.

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## To the Lady TEMPEST.

*Madam,*

**I***T is my Duty to give you  
an account of spending  
my Houres, whose vertu-  
ous directions bath still enjoy-  
ned me the imployment of them  
in the best things : and there  
can be no endeavour comparable  
to the Inquest after Truth.  
Happy are Mens early imbra-  
ces of that most worthy mistres  
of Mans soule ; when the Son*  
*A 2 of*

of their Judgement rises free  
from those Clouds and Mists,  
which otherwayes by long as-  
cending, time, and endeavour,  
they would be but hardly able  
to expell. I must acknowledge  
my weakenesses, and errors,  
knowing it is the Victory of  
Christianity, to conquer the  
Pride of a Mans owne un-  
derstanding, and whose vigor  
is shewed in our lowest sub-  
missions. The World is like  
that Nymph, which still de-  
stroyed those, to whom she most  
seemed faire ; And Men in  
the

e the short course of life, beape up  
to themselves a sort of Opinions  
and Passions, and make them  
the faithlesse guides of their  
lives, of which though they  
highly esteeme, yet doe they but  
dwell under those barren Hills  
which are never without  
Clouds and Showres descending  
thence: And who would for  
the love of that, which in a  
moment perishes, refuse to pro-  
fesse that, which will bestow  
on him Eternity; and in a con-  
fusion of all humane things, will  
render him a felicity solid and  
durable?

durable ? I shall shew you  
 what Port my Thoughts have  
 arrived at, to escape the stormes  
 of Error, and from thence to  
 despise the severall Winds of  
 Doctrine with which Men  
 are much tost, but never Saile ;  
 and through the diversity of  
 Opinions, halfe of them Pray  
 for those Winds, whereby the  
 rest are Drowned. The name  
 of Rome, but once Named,  
 some Mens minds become sur-  
 charged with the apprehensions  
 of Superstition, Conspiracy ;  
 and what evils threng not in-

to their conquerd Imaginati-  
on ? whereas they being got  
out of the Magicke Circle of  
parties, (where their minds are  
Conjured with the Devill of  
Faction) they finde that to be  
the place, which did commend  
to the whole World, The Faith  
of the Romans. And where  
Christian Profession bath with  
infinite sufferings and perse-  
cutions triumphed over the  
Armed Power of its Ad-  
versaries, and foure hundred  
Heresies that have sprung up  
before Luther; such high dis-  
pleasures

pleasures Men have entertained against those Names, which they looking directly on with the Eye of Reason, would perceive ingraven the well-drawnne Lines of Truth; they by going on one side, looking with the Eye of Passion, draw the same Figures and Lines, by a deceit of the Eye, to beare an unbandsome proportion. We intertaine Christian Profession, and the Sacred Word of God (the Records of it) delivered over to us upon a Divine infallible testimony,

mony, which is that of the holy  
Catholique Church, to which  
he hath promised his holy spi-  
rit to the Worlds end. Where-  
fore if Men would enlarge  
their thoughts, and take a free  
and open view of all the parts  
of the Fabricke of Christia-  
nity, and shall consider of that  
power which he hath left to  
his Church, of his injunctions  
to beare his Church, of his  
promises to assist his Church ;  
The Gates of Hell shall not  
prevaile against it ; to re-  
maine as a Light upon a  
Hill :



Hill : *How great comfort must  
it needs rayse in the Hearts of  
Christians, to finde this made  
good, in a constant un-interrupted  
succession of Bishops from  
Saint Peter ? Let God be  
true, and every man a lyar.  
The Church of Rome locally,  
is but a particular  
Church ; but let them not offer  
affront to the Divine good-  
nesse, through abuse of Wit, or  
Logicall trifle (of a Univerfall  
particular) for the Church  
of Rome hath ever defended  
the Catholique cause ; and  
antiquity*



ust antiquity hath ascribed unto  
of it a more powerfull principa-  
de lity, calling Her, The Mo-  
p-ther of Churches ; though  
m the Holy Catholique church  
e is ever the same ; like the  
r. Ocean, which as it beats  
- upon severall Countries  
r with its Waves, begets se-  
verall Names ; being now  
called the *French Sea*, then  
the *Spanish*. Those Madam  
who are possesst with prejudice  
against the *Sea of Rome*,  
have all different wayes of  
maintaining their opposition ;

a 2                      neither

neither will they agree to the  
judgement of any one Tribu-  
nall ; the same Arguments  
have not the same effects with  
its different enemies ; but like  
Wards in a Key, they are  
to be fitted to the diversity of  
parties, and capacities, to un-  
locke their judgements, fast  
bound with error : It being  
truely said, That not the  
perfection of Reason, but  
the proportion doth pre-  
vaile. Some retain still some-  
thing in the bottome of the  
Box, and will not let it see  
the

*the Light by conference, lest  
it fly away; accounting it the  
surest tenure of Truth, to  
stick with obstinacy in the  
quicksands of error, and  
esteeme it their best title to  
it, to refuse to dispute it. A-  
nother Measures Truth by the  
temper of indifferency, and  
esteemes it to be the safest  
way to be freed from Error,  
to be willing to capitulate.  
A third frames his own prin-  
ciples, and by Reasons and  
deductions dramme thence,  
makes all their Discourse agree*

*well enough with it selfe ; As  
Astronomers, some of them  
making the Earth to move :  
some the Heavens ; and by  
both Doctrines, according  
to their principles layd  
downe, make up their Phai-  
nomena, and appearances ;  
but tell them of Antiquity,  
Fathers, and the Councels,  
they will answer you with that  
Merchant, that hung out for  
his Signe, Bocks set on fire ;  
so that if any desired to have  
been Trusted, or to have come  
in his Bookes ; He answered  
them,*

*them, That they were burned : so if you would get any beleife from them, from Libraries and Bookes, their Zeale hath already Burnt them. Another sort are wittily placed, betwixt a Puritan and a Priest ; If the Priest urge Councils and Fathers, they turne to the Puritan, and steale the Bible out of his pocket, to confute him with : And if the Puritan urge the Bible, then he turns to the Priest, and borrowes of him the Decrees and*

Councils, to defend himselfe with. *Children, saith Aristotle, call every one Mother ; but comming to the use of Reason, they then acknowledge onely their true Mother. Thus doe Men beare their spirituall Allegiance, drest up in severall garbes and formes, and apply to themselves the benefits of that stupendous Mistry of our Redemption, by the severall Conduits and Channels of their owne Fancies : but God is both the Way, the Meanes,*  
and

and the End ; He hath  
made compleat the designati-  
ons of his Grace, and Men  
will be found to be more in  
love with the Meanes, then  
the End, and to empty all  
their Zeales and Devotions  
into some new Mode in Reli-  
gion, or particular Opinion,  
whereby they are differenced  
from others : They hold such a  
course, that doe make them  
seem to be desirous to take our  
Saviour by the Hand, over  
the backe of his Church ;  
whereas he hath said of his  
Embassa-

Embassadors, which were to  
continue to the Worlds End;  
Who heares not you, heares  
not me. But Madam, its  
more agreeable to you, and  
more contentfull, to cast the  
Lines of ones Thoughts into  
the smooth and pleasant waters  
of Devotion, which wash the  
beautifull Walls of Sion, ra-  
ther then into the boysterous  
Sea of Controversie, for which  
my Barke is too little; and I  
ever returning thence Sea-  
sicke: but onely induced Ma-  
dam to give your selfe, and  
some



to  
l;  
es  
ts  
d  
e  
o  
r  
some other of my worthy  
Friends satisfaction: In the  
performance of which, I shall  
little value the Censure of those  
who suffer themselves to be  
carried away with that easie  
fault of Fault-finding; And  
doe beseech your Ladyship to  
give me your Blessing:

~~your~~ Your Ladyships most  
humble, and most  
obedient Son,

*the* R. T.  
*they*

The

## The Contents.

### C A P. I.

**C**Onsideration of Religion,  
under the Notion of Re-  
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Whercin is discours't, of se-  
verall of their Tempers and  
Opinions, and perticularly of  
the Church of *England*.

### C A P. II.

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against  
Melatair.

**A**n Answer to the particu-  
lars of that grand Objection,  
repeated in the Words of Do-  
ctor *Bramhal*.

*If you seeke to obtrude upon  
us the Roman Church, with its  
Adherents, for the Catholique  
Church, excluding three parts of  
four*

*The Contents.*

*four of the Christian World,  
from the Communion of Christ;  
Or, the Opinions thereof for Ar-  
ticles, and Fundamentals of Ca-  
tholique Faith: neither our Rea-  
son, nor our Religion, nor our  
Charity will suffer us to listen  
to you.*

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necessity of keeping communi-  
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2. How Protestants agree,  
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owne errors exclude.

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the opinion of the committee  
that the petitioners are entitled to

the same consideration as the  
other petitioners in the same

case and that the petitioners  
are entitled to the same

consideration as the other  
petitioners in the same

case and that the petitioners  
are entitled to the same

consideration as the other  
petitioners in the same

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consideration as the other  
petitioners in the same

case and that the petitioners  
are entitled to the same

consideration as the other  
petitioners in the same

case and that the petitioners  
are entitled to the same



*Consider* CAP. I.

*Consideration of Religion,  
under the Notion of  
Reformations.*

**T**He esteeme and value men  
put on the finding of what  
is *Truth*, makes all men so  
plausibly vent their perticular  
Opinions, under the Notion of  
*Reformation*; so that by the gate  
and entrance of that word,  
mens understandings are deli-  
vered into an inextricable la-  
byrinth of *error*; and no sooner  
men withdraw their wary steps  
B from

from one deluding path, but they are insensibly conveyed into another, and doe but still by the variety of falshoods, tend to the Center of those Mxanders : nor is there any way to get out of those toyles, till by a neglect of all those artificiall fences, that each party inclose their opinions with, despising the Laws of their mazes ; men redeeme themselves into the liberty of a dis-interested judgement, which neither the name of *Calvin*, or any perticular opinion, or nationall alterations hath shut up with prejudice. There are sufficient Alarums to hearken to that precept, of trying all things :  
and



and as it is said by one of the Fathers, the Church shall never be free from two sorts of persecution; outward affliction, to try mens affections to God: and errors in faith, to try their right knowing him: but I perceived men subject and tide to any party, or to men of perticular opinions, rise to no further acknowledgements, then of such Tenents and Articles, which those men are Patrons of, who cry up the Champions of them, and are wholly frozen in charity towards those, who using the freedom of their reasons, make a retreat from their precipices. *Grotius*, the glory of his Country, and Learning, eminent

B 2      through

through a universal knowledge, and who drew his experience of the state of Christendom, at the Fountain head of great affairs, imployed all his *Junior* endeavours for reconciling Protestants, and bringing them under one band of government; yet in the later deliveries of his judgement, acknowledges that an impossibility, and that there was a necessity to return to Catholique obedience, or to communion with the Church of *Rome*, as a Rock against which hitherto, all Heresies had beat themselves into froath. He made me with more equall eye look upon the ingenuous retractions of Doctor *Vaine*, and Doctor

Etor Cressy, against whom notwithstanding I had an edge for deserting that, which as I thought, should have centred all judgements and devotions ; but after finding them fetch from deep search of antiquity, their resolutions of returning to that Church (from which the ill accidents and obliquity of late times had misled men) with reluctancy I found their testimonies true, and my most rebelling understanding, their reasons most imperiously brought to capitulate ; finding, that though men profess to become ready captives of *Truth*, yet they are unwilling to think, but that they are in its fetters all-

ready ; wherefore I obtained of my selfe, to discharge all pre-engaged affections, all byas of Faction, and interest ; resolving to pay that Homage to my Creator, which I should finde he required of me ; knowing, that when he commands a Sacrifice, nature must sleep, affections be silent. I found this likewise a great deale more plausible to my selfe, than easie with faithfulnessse to put in practice. I perceived that a constant and steddy Judgement was required to enter upon the quarrellings of Polemick Discourses, where were used so much subtilty in arguing, partiall proceeding, ingenious diversion (where wits  
were

were imployd for conquest, ay-  
 ded with the advantages of  
 Language and Science, not for  
 to be rewarded with the tri-  
 umph of *Truth*, but to beare  
 the Lawrell, for having conque-  
 red men with words, though  
 not satisfied them with reason.  
 Wherefore I considered the dif-  
 ference, between what may be  
 said, & what should be thought:  
 and therefore to discharge that  
 duty which a man owes his own  
 reason, for the utmost exami-  
 nation and scrutiny of *Truth*,  
 I consider'd the Foundations  
 and Authorities upon which se-  
 verall parties at the same time  
 did challenge mens devotions.

1. The *Presbyterians*, who ac-

knowledging, and ingeniously  
 professing to be more convinced  
 by, then tyde to the Fathers, or  
 Antiquity; equall their owne  
 Interpretations and Preachings  
 to the dignity and verity of the  
 Text, extolling and crying up  
 their imaginary discipline; to  
 the meanes of setting up of  
 which, they sacrifice all Morall,  
 Civill, Ecclesiasticall obligati-  
 ons, counting it want of Zeale  
 in Gods service, to be true in  
 any relation, when for the pro-  
 motion of the Covenant, it is  
 expedient to be failing in them;  
 this is their invention, to which  
 they ascribe an *Apotheosis*; they  
 dresse it up, and adorne it with  
 Scripture Phrase, making the  
 two

two Attributes of Gods, Mercy and Justice, (all the threats and promises of either) but to damn and crown mens forwardnesse or slownesse in this cause, intitling to Divinity this their delusion; with such heats doe they imbrace, what was never heard of in Gods Church this fourteene hundred yeares; and this doe they extoll to be the height of Reformation. 2. All other sects and sorts that discent from them, who will not be subject to this spirituall bondage, have their bucklers of defence out of Scripture too (the measure and judge whereof is their own interpretation) they alledge, *That when two or three are gathered*

shored together, God is in the  
 midst of them : whereas the Fa-  
 thers say in their Expositions,  
 That when two or three of the  
 Church are gathered together for  
 devotion sake, God is in the midst  
 of them ; not that the gathering  
 of two or three together doth  
 make a Church ; thus in the Son  
 of Gods Word, doth swarmes  
 of gnats and flyes play, not ca-  
 pable of being governed : And  
 though both these Reformati-  
 ons be contrary to each other,  
 yet both oppose a third Refor-  
 mation, established by Parlia-  
 mentary Laws, which retained  
 a solemnity of Forme and Ce-  
 remony, and from its first angry  
 leaving onely, to acknowledge  
 the



the Authority of the Roman Bishop, fell by degrees to leave off one thing after another. And as it served them, to be able to bandy against the Church of Rome, complide with those other reformists (as they call themselves) who in no other thing agreed with them, but in disagreeing from it. Its owne proper temper stood not upon termes irreconcilable, but pretended the cause of new Doctrines received in the *Church of Rome*, to be that which forced their departure : the most ingenious and ingenuous, owned this Modell, whose parts I highly esteem, whose persons I honour, having had establishment  
of

of civill authority, decency of Ceremony, and Forme of Liturgy. I endeavoured to observe in the Writings of the chiefe upholders of it, their freer and lesse compeld judgement concerning the Church of Rome, such as fell from them in the intervals of their calentures, & heats of contradiction. I found the Bishop of *Canterbury* against *M. Fisher* acknowledging, that if they were another Church from the Church of Rome, he would soon return to it. *Hooker* denies to damne them, who have been the authors of their salvation. Others part stakes betwixt Truth and Faction, saying, *The Church of Rome hath the truth*  
*in*

*in it, as Silver lying hid among Rubbage.* I have heard a Learned Bishop yet living, confesse, *All the difference was onely in words and termes.* Thus doe they date their Religion a new, from some accidentall thing, bringing in new Epochæes and accounts from changes and alterations, (which they terme Reformation) whereas the firme principle of the Church, was ever a pleading an uninterrupted succession, of Pastors and Doctrine from the Apostles time to this: Saint Cyprian saying in his Epistles, He hath not Ecclesiasticall Ordination, who keeps not Ecclesiastical union; but they have cut this Scepter (which whilst whole

whole, every one did bow to) into contemptible little coyne, which are severall parties, bearing different impressions, which are onely currant with those, whose perticular marke and character is set upon it.

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## C A P. II.

**A** *View of the whole Question betwixt the Church of Rome, and the Episcopall party, by answering the perticulars of that grand Objection, which I repeat in the words of Doctor Bramhal.*

Page 29.  
against  
Melancton.

*If you seeke to obtrude upon us the Roman Church, with its adherents, for the Catholique Church*

*Church, excluding three parts of  
four of the Christian World,  
from the communion of Christ :*

O R,

*The Opinions thereof for Arti-  
cles and Fundamentals of Catho-  
lique Faith ; neither our Reason,  
nor our Religion, nor our Charity,  
will suffer us to listen to you.*

Thus doe they Patronize their  
opposition to the Church of  
Rome, under the challenged  
protection of Religion, Reason,  
and Charity ; and with as great  
applause as the naming of these  
things can afford, they celebrate  
the triumph of error. They be  
few words, I confesse ; but such

as

as govern and constitute all the  
 actings and reasonings of man,  
 by their light, and influence.  
 But to Write over the Doore  
 where the Plague is, all the  
 Medicinable names in Physicke,  
 will not preserve men from In-  
 fection : onely the greater dan-  
 ger is, that men more easily un-  
 der the title of good things, are  
 deceived into places of morta-  
 lity : And because this Obje-  
 ction seemingly is framed up,  
 and upheld by all those things,  
 that are worthy of man. I will  
 leave pecking at stones in the  
 field, and will impartially view  
 the inward strength and force  
 of this building. *They finde  
 fault that any should obtrude upon  
 them,*

*them, the Roman Church, with its adherents, for the Catholique Church, excluding three parts of foure, of the Christian World, from the communion of Christ. Who is it that would obtrude the Roman Church, with its adherents upon you? is it onely in this age urged by a Faction? Who is an enemy to your most necessary Reformation, and for ambition and profit sake, will not apply themselves to the innocency and purity of Gods true Religion? Is it obtruded onely by those, whom you have justly offended, warranted thereto by the Laws of God, and the Church? Is it by those onely, who by their erronious tenents*



makes justifiable your departure from them, and bandying against them ? to returne to them again, were, to forfit your zeale in Gods cause, to betray your Reason, Religion, and Charity ; but if on the contrary it prove onely a perverse proceeding to maintaine a Scisme ; if it be onely your calumny, and ill dealing with your Mother, from whose lap, peevishly, and without reason you have withdrawne your selves ; if it be you onely who take scandal at the Church, which can be none to you, though they may be to it, *Tunc alta ruunt subductis et cta columnis* ; then have you Passion for Zeale, Opinion for Faith,



Faith, and confusion for the effects. St. Iræneus, who lived in the second age, in his Booke against Heresies, reckons up a succession of the Bishops of Rome, from St. Peter, to the Pope then present, and pronounces it necessary for all Churches, to hold communion with those that adhere to the Church of Rome; *Ad hanc enim Ecclesiam, propter potentio rem principalitatem necesse est omnem convenire Ecclesiam, hoc est omnes qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea, quæ fit ab Apostolis traditio; fundamentis igitur Ecclesiam Apostoli, Lino Episcopatum, &c.* then were they plain

and positive, in the declaring the duty of all, to desert all perticular Churches, which did not adhere and hold communion with the Sea of Rome. *Tertullian* of the same Age, *De prescriptione Hereticorum*, *si autem Italiae adjaces, babes Romam, unde & nobis auctoritas præsto est.* *St. Ambrose* of the fourth Age or century of the Church, *How happy is that Church, upon which the Apostles have poured out all Doctrine with their bloods.* *Saint Jerom* of the same time, upon the first Epistle to *Timothy*, *The Church which is the house of God*, notes upon it thus; Of which *Damasus* (then Pope) is at this day ruler: And againe, *Prima adversus*

*adversus Ruffinum, fidem suam quam vocat; eamque quæ Romana pollet Ecclesia; Si Romana respondent, ergo Catholici sumus.* St. Augustine of the fifth Age, lib. 11. cap. 2. *contra Faustum, Vides in hac re quid Ecclesiæ Catholicæ valeat auctoritas quæ ab ipsis fundatissimis sedibus Apostolorum usque ad hodiernum diem, succedentium sibi met Episcoporum serie, populorum consensione firmata.* St. Jerom of most austere life, a profound Schollar, and generall Linguist, lived unmarried, a Monke, a Priest, said Masse. St. Augustine was Bishop of Hippo, confessedly a Priest, and offered up the body and blood of Christ in Sacrifice, for

the living and the dead. Saint *Basil*, a Monke, Priest, unmarried; did not they all live and dye in the communion of the Church of Rome, and did detest Scisme? I remember one told me at *Venice*, pleasantly discoursing of the difference which that Republique had with the Pope; We would have become (saith he) any thing to have been *ad oppositum* with the Pope, *Lutherans* or *Calvenists*, but that we were satisfied with the truth of all opinions of the Church; from our own Records which have been inviolated and kept intire, and delivered then with as great vigor, as now observed, for about a thousand years;

years ; which time that City hath stood, never taken, or plunderd, nor burnt ; the two great winding sheets of humane things. Will not the Laws and constitutions of all ancient governments declare and demonstrate the same, even of those places which have revolted from them ? must all men in so many grave Councils, resorting from all parts of the Christian world, relating one to another, what in the severall places whence they came, hath been held, and so from time to time an universall establishment of such things as have been found to be the generall Traditions and Doctrines of the Church : and yet

must all these be thought to  
 have walked in a vaine shadow?  
 Rocks, Cities, Woods, must be  
 thought to move, while their  
 eyes dwelling too much upon  
 the currant of the times, breeds  
 this deception, that they are  
 thought to move from the little  
 Boats, when it is the Ship boats  
 departing from them. Thus it is  
 evident, who thrusts the *Church*  
*of Rome* upon them, and what  
 hath thrust them from the  
*Church of Rome*? When parties  
 are once engaged, though testi-  
 monies be as lowd as Thunder,  
 yet the ball must be kept up;  
 poore pretences must undergoe  
 the opinion of inevitable ne-  
 cessities; all sticks seen in that  
 Water

Water, must be crooked: *Non persuadebis, etiamsi persuaseris*: They say, It must not be obtruded upon them as *Catholique*, it excluding three parts of foure, of the *Christian World*. All Christians in all Ages have pronounced that Artikle, *I beleewe the holy Catholique Church*; if mens faith should not vary, the object must never faile; and in all Ages downe from our blessed Saviours time, they have most stedfastly pronounced this Artikle in the bosome of the Church of Rome; which taken locally, is but a Parish Church; but in respect of retaining with others that same Doctrine which the Apostles *St. Peter* and *St. Paul* delivered



delivered them, whether by writing, or by word of mouth ; in that sence, it is called *Catholique* ; and so, *Orbis in Urbe est*. When Heresies sprung, *as there must be Heresies*, they had recourse still to what was delivered by way of Doctrines to them, wherby they did repel all false and erronious opinions, as constantly maintain their own Doctrine. When diverse parts of Scripture were called in question, it was the *Churches* Authority did pronounce them Divine : now the *Church* was to be deceived in its Sentence, or not : If it was then infallible, why not now ? and in the interpretation and exposition, as well



well as the Letter, when Scripture is not Scripture, but rightly Expounded. As touching an externe and adventitious condition of the Church, it suffers sometime dilatation and enlargement ; other time, persecution and contraction, yet still ever the same. The Arke, that was the type of the *Church*, was sometimes on the Waves, sometime in the Wildernesse, travelling : againe, in the Temple in peace and glory. When the *Arrian* Heresie had so catchingly surprized the World, no doubt but the *Catholique Church* did exclude them ; and because it vwill not now let every stinking puddle of Opinion, and  
every

every infectious currant of Faction run into its Sea; or that like the Sea, it will not let any dead or corrupt thing lye in its bowels; therefore forsooth, it must not be obtruded upon any as *Catholique*, it excluding three parts of foure of the *Christian World*.

If it should have so much good nature, to admit all, its Doctrine would not be *Catholique*, that is, what was profest at all times; the holy *Catholique Church* is but one. *Episcopacy* is but one, saith *Saint Cyprian*, as Streames from the same Fountain, Branches from the same Root; here is nothing but that fidelity, which a Spouse

owes

owes to her Betrothed, no in-  
 tertainment of Forraine loves,  
 or unlawfull mixtures. Those  
 that are called, Reformists, ex-  
 clude not one another; when  
 they would appear a great body  
 of opponents of the Roman  
 Church, they exclude them not  
 from opposing the same Autho-  
 rity, though in manner, and in  
 their own opinions they oppose  
 and exclude one another; like  
 that Image, part whereof was  
 Clay, part Iron, that by clea-  
 ving together resembled a bo-  
 dy, though never incorporated.

They are enemies of a good  
 Catholique malice, whilst they  
 would unite all the different  
 Formes of Scisme, wherein eve-

Harmony  
 of Con-  
 fessions.  
 B. Hall  
 of the  
 Churches  
 of Hol-  
 land and  
 France.

ry ones Fancy was their guide,  
 and of these would make an  
 angry union, to gratifie their  
 humour of opposing their Mo-  
 ther Church : and if one should  
 lend a severe aspect into their  
 own Commonwealths, and In-  
 terests, he shall seem to retreave  
 the ancient Chaos, each Sect so  
 differing from other, and every  
 one dissenting from what them-  
 selves were at first : When they  
 shak'd hands with the *Church of*  
*Rome*, every one departing a se-  
 verall way, according to the  
 concernments and ends of their  
 Leaders, or the Genius and na-  
 ture of the People, or the acci-  
 dents & affaires of those times,  
 which steared their furies, and  
 in-

indignations. The *Lutherans*  
 hold the *Calvenists* for the  
 Phaetons of Europe, and in a  
 late Sinod have condemned  
 them guilty of all the Warres  
 and dilasters in these late times.  
*Calvin* allowes of Episcopacy,  
 yet his followers make it ground  
 enough of an immortall quar-  
 rell, to have them extirpated.  
 In every Country, that ill Seed  
 that *Calvin* sowed, came up of  
 a different fashion; as he well  
 perceived, who described their  
 severall humors of Genevizing,  
 Anglizing, Scotizing. What  
 Wars are rayfed in the mutuall  
 opposition of each others Do-  
 ctine, every one of them ha-  
 ving some perticuler Opinion  
 wherein

wherein they magnifie themselves, being their *Eurika*; and sets it as it were in the Van, for an Ensigne of the Faction, under which they doe so peevishly militate? A Satyre would be the best stile, to describe the animosities, they prosecute each others Opinion with, and no lesse would it become all those angry fits, that they expresse in their severall wandrings and errors: they throw a Sea of gall and bitternesse after those, who upon mature examination, relinquish those Mazes, they leade their followers in. What should one speake of the fruitfull Independency, big with all sorts of Opinions,

Brow-

Brownists, Anabaptists, Arminian, Zwinglian, Æcolampadian, and all these the English Church Protestant, Episcopall banishes & excludes from them. The bosome of the Catholique Church is spread wide, to intertaine all, whom with earnest Prayers and endeavors, it invites and desires, zealous of their salvation, which onely in an ordinary way, is to be had there. The ancient Heretiques, *Arrians*, *Nestorians*, *Utichians*, whose reliques yet possesse some place in the World, are excluded likewise by themselves, who make this objection; and besides their owne Reformation, hath been a varied unconstant

D

one;



one; that except they *would* (fall in love with this Word Reformation) I know not well what can be understood by it. H. 8. first onely threw out the Pope, but retained the seven Sacraments: after, by degrees, they were taken away, and new Doctrines brought in, with relaxations of Ecclesiasticall Jurisdiction: and sometime it hath been wholly submitted to the Presbyterian humour, in confusedly going to their Churches; and so generally using their Directory: whereas, according to their own opinions, without Bishops no Ordination can be;  
*Quo teneam nodo?*

They complaine, *That the*  
*opinions*



*opinion of the Church of Rome,*  
*are obtruded upon them, for Arti-*  
*cles and Fundamentals in Faith.*  
 Doth not all the Wildernesse of  
 their opinions, their opiniotive  
 Idolatries, each one avouching  
 their Doctrine, with, *Thus saith*  
*the Lord* ? Doth not all their  
 Anarchies and irregularities,  
 flow in upon them, by letting  
 those antient bulworks goe in-  
 to neglect, which stood betwixt  
 a Sea of error and themselves ?  
 that is, in stead of standing up-  
 on the old wayes, to view and  
 discover truth from : they have  
 onely disdainefully trampled  
 upon them ; and in stead of  
 asking the Fathers, to see vvhat  
 they held and thought ; they

will make bold to thinke the Fathers mistaken, if they finde themselves contradicted by them; and hold, and thinke of them, as not worth asking. Thus doe they discountenance Tradition, and the establishments of the Church. The Apostle saith, *When he should come, he would order things*: Now, saith the Father, what hath beene universally observed, was ordered by him. *St. Augustine de Bap. contra Donatist*, That which the Universall Church holds, and is not Instituted by Councils, but alwayes retained, its probably beleevd, not to be delivered, but by Apostolicall authority. Their error that oppose the authority

thority of the Church, and the prerogative of the Apostolicall Seat, flowes from this wretched puddled Fountaine; that is, *Reducing Reformation to the Scripture it selfe, interpreted by mens particular judgements.* The holy and sacred letters, are the blessed records of our salvation, Celestiall Messages, Angels of peace, winged with love, which hover over mens soules, with celestiall protections, comforts, and graces: they are the glasse, wherein is beheld the beauty of holinesse, the splendor of the Eternall Father, the Image of his Sonne. Yet as *S. Austine* saith, The words of the Scripture, are to be so understood, as the

world hath beleaved, which it  
 self foretold should *beleave: they*  
 were writ upon severall occasi-  
 ons to perticuler Churches,  
 which faithfully kept, what was  
 committed unto them, whether  
*by writing*, or by word of *mouth*;  
 the Scripture confessing, *That if*  
*all had been writ, the world would*  
*not have contained the Book*: and  
 every where they enjoyne the  
 hearkning to the *Church*, which  
 who should not heare, are ex-  
 cluded from Christian commu-  
 nion, by their holy censure. The  
 Church was then establisht,  
 when divers of these sacred let-  
 ters were directed to them; and  
 by them, and what other rules  
 were delivered & taught them:  
 they

they governed, taught, administered, corrected, and absolved; so that they were like the Testimony in the Arke: the Church of God, had the custody and interpretation of them; so that who should Sacrilegiously steale the testimony out of the Ark, and run away with Scripture, and impaile Congregations about with new governments, and cry, *The Word of the Lord*, and quarrell at the other orders and Traditions of the Church, he would be judged by all, to have ravisht the spheares of government, to have disordered the Divine dispensation of his goodnesse towards us: Neither can they pretend any right over

those Laws, who are condemned by those Laws. Waters out of their own channels, beget strange and forraine tastes; and this is the grand and unhaypy sophistry of this age; *a bene conjunctis, ad male divisa*. Scripture divided from the Church, seems to countenance every party in their fancies, making it like a Looking-glasse, wherein they doe but see their owne Image, not Gods; and by an inward delusion, view the reflections of their owne wits, flattering their understandings, whilst by a foreprepared conceipt, they finde some countenance, to their own inward thoughts: Whereas Scriptures,

the

the Oracles of God, are truth ;  
not the Pen, or the Presse, being  
writ because they were true ;  
not true, because they were  
writ.

They say, *neither their Religion, Reason, nor Charity will permit them to acknowledge the Church of Rome for their Mother.* I shall now view the use of Reason, in the election of Religion, and see if it well directed, doth hinder them. When that which flows from well establisht authority, shall be call'd in question, or disputed through the violence and disorder of Factions, the upholders of Government and Justice, have recourse to the Origens and Fountaines  
of



of Justice; shewing how all their Acts and Decrees, received their obligatory nature, from the agreement they had with those rules of *Reason*, and those severall Laws which constituted them to be good and just : so that they who before found onely the effects of peace, by a due obedience to them, now search into the reasons and causes, why they were of such power, to produce such effects : And those who before pleasantly lived in the building, laboriously now seeks the Foundation. The mysteries of Religion being above reason, were confirmed with mirakles, which are above nature : but whether  
 this



this, or that Religion, be the same with that which was so confirmed, must be examined according to all those rules, which though divinely given, must now by reason be examined, whether they be conformable to them, or not. The protitipe was from Heaven, the originall supernaturall ; but for to prove the continuance of it, we must compare, and examine it according to all that hath been delivered concerning the same formerly. And its no small difficulty to chase *truth* through its severall channels : The Laws of Gods *Church*, challenge our obedience ; the opposing wherof is Scisme, because we are  
kept

kept in one intire body, by the  
 obliervation of them: the neg-  
 lect whereof cuts us off from  
 that communion. Civill Go-  
 vernments and Policies have  
 their Acts and Statutes, the  
 opposing whereof makes men  
 guilty of sedition and faction;  
 because there is a solution of  
 continuity made, and a divi-  
 ding of them into parts, which  
 threatens destruction of the  
 whole; the preservation where-  
 of, is the end of all good Go-  
 vernments. The Laws of *Rea-*  
*son*, distinguish Vice and Vertue.  
 What way is there to distin-  
 guish Ecclesiasticall obedience,  
 from Scismaticall combinati-  
 ons? but to prove the univer-  
 sality

sality of the *Church*, its constant  
 succession, with the exercise of  
 its jurisdiction: and that those,  
 who have seperated themselves  
 from it, bears a later date, be-  
 gun from some accidentall  
 change in Government ; the  
 Pride of their Leaders, or the  
 ignorance and heap'd up errors  
 of the people. What differen-  
 ces, Vice, and Vertue ? not a  
 locall distinction, of being pla-  
 ced in the midst of Vice ; but,  
 as such actions observe the di-  
 ctates of right Reason, which  
 assigns them their end, their  
 degrees of heats and motion.  
 Who views not the establishe-  
 ment of ancient Common-  
 wealths in their first and Primi-  
 tive

tive Laws, their Records, Acts of State, and a constant exercise of a Supreme Authority? When men with the armes of reason encounter the desert soules of Atheists, doe they not prove the Impression of a Deity ingraven on the soules of all, though they erre in paying their Homage? Doe they not bring reasons from severall Sciences, for the demonstration of *à natura naturans*, or first mover, or Supreme Governor? Those who prove the truth of Christian Religion against *Turkes* and *Jews*, doe they not pleade the innocency and simplicity of those men, that first Preached *Christ* crucified; that they could  
have

have no end, but the hope of an Immortall Glory to beare them out in all their sufferings; they deliver'd a Doctrin to the world, an enemy to carnall pleasures, and the ambition of the world; and with disarmed innocency to prevaile over the furious malice of their Persecutors, must needs prove an omnipotent power that ayded them: and having brought them to the acknowledgement, that God is the Author of our Faith, then they finde a necessity, to receive the speaker, for a full demonstration of the truth of all that is spoke:

(place

*Then doe they all to heavenly rules give  
Which passions kill, & reason doth deface*

The

The *Church* is builded upon the Divine promises, *That the gates of Hell should not prevaile against it* : and we see, that neither Ty-  
rants, whose angers are Massacres ; nor an Angel of Light : seeming falshood, hath prevailed against his *Church* ; neither the courses, nor discourses of mens Pens and Wits, have been prevalent against it ; *In hanc mancamit fortuna*. It hath continued in the Succession of two hundred and sixty Popes ; and according to the *Sibils* Prophecie, *The Fishers booke hath subdued the Roman Empire, and conquered the World*, verified in *Sr. Peters* Successors. Thus Reason may have its satisfactions, and hath a  
latitude

latitude of discussing, and being active in those things which are its proper sphere, which are arguments of credibility: the light of nature will conduct us a great way in our duties, which we may carry in our hands, till they be obscured with the clearer lights of grace. A Starre conducted the Wise Men to the Sonne of Righteousnesse: and though illuminations from Heaven, sometime beate downe the fiercest *Saul* to the ground, that is at once to make them humble, and to know his will: and though sometimes by his omnipotent grace, he, as it were, casts his servants at once in a mould; as



Saint Paul was called *Apostolus  
fusilis*; yet reason otherwhile,  
(which is Gods Law too) must  
be summon'd up to our ayde,  
whilst by degrees we recover  
our falling steps, and unwind  
our selves out of error : *Hos  
quisitum minus in usus*; Is there  
any way to weane mens minds,  
nurst in the imbraces of error,  
but the employment and use of  
their reason ? To discover what  
their opinions owe to their cra-  
dle, what to a rationall exami-  
nation : men beare an affection  
to opinions, as to the places  
where they were borne, though  
it be the rude rugged moun-  
tains of the Swisses. The soule  
with difficulty parts with its  
first



first imbibitions, and with pain  
 climbs the rising Hill of Truth.  
 Many are the innate delusions  
 of mens soules : occult adhesi-  
 ons, and secret fastnesses, which  
 are not cassierd till their judge-  
 ments are informed from what  
 source they spring, till by the  
 thred of reason, they unwind  
 themselves out of that Laby-  
 rinth, nature, or their first  
 course delivered them into :  
 Mens judgements suffer from  
 society, and example retorts  
 upon our understanding. Cu-  
 stome and Affection, are me-  
 diums which represent things  
 different from their true pro-  
 portions : nothing can infran-  
 chise mens minds, or set them

free from those inchanting imbraces, but the Power and Sovereignty of Reason :

*Stultus non accipit, verba prudentiae,  
Nisi ea dixeris, quæ sunt in corde ejus.*

Now, as Reason compels them to return to the Church, so will the tenents of their own Religion, if great soule-killing opinions be not found to make the Gulph, and the *mega kasina*. Some perticulars whereof in the next Chapter I shall examine, and then I hope their Charity is such to themselves and others, that they will be as good as their words. Thus in a short Map, I have let you see, *That the Church of Rome,*  
with

with its adherents, doth necessarily challenge their Union with, and obedience to, by the Voyce of Antiquity, which hath still kept its ancient deposited Doctrines, written and unwritten, whose bosome is ever open to receive all, but whom their owne Scisme and Error excludes ; and that both their Reason, Religion, and Charity command a returne.

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### C A P. III.

*A View of the perticular Doctrines, pretended to be the cause of their not returning.*

**T**He just exceptions against any opinion, is either want

of Truth, or want of Piety: but they being *convertibilia*, I shall shew, That as these Doctrines excepted against are true, so likewise they have the Impressions of God ingraven on them; though there be two pretences of exception that they make. First, Objecting to generall Councils, new creation of Truths, when they doe no more then declare what are so. Nextly, From the words they make use of to condemne Error and Heresie, They would have it, that the Councils make new Artikles, when as they pretend to signifie no other thing by those words, then that which is certainly knowne to be

be the Ancient, and Orthodox  
 Doctrin. The Reformed Reli-  
 gion (so called) thus stands in  
 opposition, and is a contradi-  
 ctory, and a negative one, and  
 is an angry and verball conten-  
 tion, oppositions of Science  
 falsely so called. There hath  
 not wanted those in the Church  
 of Rome, that have exactly  
 tride the depths of all those  
 studies, whether in the know-  
 ledge of Languages, for know-  
 ing the Text in the Originall,  
 or of History, or Schoole-reaso-  
 ning, wherein any opponents  
 can pretend to contest with  
 them in. If they will appeale  
 to Scripture, as sometimes they  
 doe, how many Catholique

Convoc.  
 Lond.  
 1562.  
 Art 16.

E 4

cham.

Champions have faithfully studied the literall sence, the my-  
 sticall, the Historicall part, the  
 Parabolicall, the Figurative ex-  
 pressions, the Naturall, the Ori-  
 ginals of the Old and New  
 Testaments, the Hebrew and  
 the Greeke, with the Antient  
 Greeke and Latin Glosses. If  
 Hystory may prevaile, *Eusebins*  
 shall bring testimony, *Palladius*,  
*Sezemen*, *Socrates*, *Ruffin* shall  
 be witnesses. *St. Bede*, *St. Je-*  
*rom* shall tell what was the pra-  
 ctises in the first times of Chri-  
 stianity. If the pious Decrees  
 of those Popes (which them-  
 selves beleeve to be Saints in  
 Heaven) shall be heard, Catho-  
 lique Doctors have viewed all  
 their

their Decrees, both before the Councell of *Nice*, and after. If conquest, by the Arts of Disputation, be pretended to, they have entered into the nicest differences, and have been cutters of a Commun Seed : and are thoroughly acquainted with all the most retired advantages of Wit and Learning. There have been many and great challenges to the foure first Generall Councils, *Nice*, *Constantinople*, *Ephesus*, and *Calcedon*; but many Catholiques have not onely read from the first of *Nice*, to the last of *Trent*, but also all other approved Provinciall Councils. If the Fathers, Doctors, and men famous in all Ages



Ages, be consulted with, they will appeare to be all of the same holy Catholique Church ; *St. Basill, St. Athanasius, Gregory Nazianzen, St. Gregory Nessen, St. Gregory the great, Iræneus, Cyprian, Fulgentius, Pamphilus the Martyr, Palladius, Theodoret, Ruffinus, Lactantius, Vincentius, Lyrenensis, Dionisius the Arcopagite, Schollar to Saint Paul. St. Ignatius, St. Polycarpus, St. Clement, St. Augustine, Hierome, St. Ambrose, Papias Schollar of St. John the Evangelist, &c.* Who will not then put their foot into the same *Barke*, with so excellent company, to sayle to happinesse in? but remaine in the *Cock-Boats* of  
of



of their owne private opinions,  
 to be tost with every wave of  
 Doctrine, and to suffer *Ship-  
 wracke* ? The *Hebrew* and *Greek*  
*Scriptures*, are preserved by the  
*Roman Church* (defendours of the  
 Catholique cause. Its Doctrines  
 whether writ, or delivered by  
 mouth, Historians deliver the  
 same to be with, what Popes  
 have maintained, Decrees con-  
 firmed, Expositions cleared,  
 Councils declared, Schooles  
 taught, and Fathers delivered.  
 And their practice is demon-  
 strated by all Ancient Laws of  
*England*, Imperiall, Nationall  
 of Forraigne Countries, and  
 former times : by confession of  
 Enemies, *Mahumetans*, *Jews*,  
*Pagans*,

*Admiration*

*Pagans*, and all those *Scismatikes*, who confesse Antiquity is not for them. I shall for those opinions, that are pretended to be cause of their departure, and the hinderance of their not returning againe to the *Church of Rome*, give you a taste of the Fathers in severall Centuries : and withall shew what fruits of piety, charity, and comfort they have contain'd in them.

Of the  
Eucharist  
Altars, &  
Sacrifice,

The ve-  
rity of its  
Doctrine.

The word *Transubstantiation*, must not be indured ; they say it is but a late word, since the Councell of *Laterane* onely used ; hence they impute novelty to the Artikles of the *Church* ; they acknowledge the  
*Church*

*Church* hath a power given it, to decide controversies, and the truth of the reall presence being called in question, with subtile interpretation of words, the *Church* must use some words of art to oppose them, and secure the truth against their nimble turning of the sence of words; so that to quarrell at the word, is indeed to quarrell at the exercise of the *Churches* power; moderne rebellions against the Tenents of holy *Church*, forceth it to use some words, to hinder the evasions of its enemies, which they professe to signifie no more by, then what was taught, by *This is my body*. The word *Trinity*

nity was not used, till Councils found it necessary to oppose certain Heresies of those times, by framing that word. But what a sinister laying hold of all occasions is there, by those who once undertake to defend a party? Ingenuity is fled, passion is the Pilot, whilst they are tost upon those faithles Seas of error. *Transfementation* is as hard a word, and M. *Moun-  
tagne* allows that. The *Greeks* use a word to of the same signification, yet no offence taken at it. Heare the Fathers severall expressions, as well as late Councils. St. *Ambrose* in the fourth Age after Christ, by the *benediction*, nature it selfe is changed;

changed; the change is not made by Faith alone, but really, faith St. Chrysostome. Not every bread, but that which receives the benediction, is made the body of Christ.

Saint Augustine in the fifth Age.

The Bishop of Derry doth ingenuously confesse, That Antiquity hath used the expressions of seeing Christ, touching Christ in the Sacrament, of fastning our teeth in his flesh, &c. What satisfaction can prevaile with a moderate ingenuity, which one shall not meet with in later Schoole-men and Councils? *Clypens Tridentinus* faith, Beleeve Transubstantiation, but the manner of Transubstantiating, you need not.

Schoole

In the  
Letter to  
Melancthon

Schoole termes oblige not,  
 whether by adduction, or as-  
 sumption, or any other words of  
 Art, they may argue, but not  
 disturb the Faith of the *Church*.  
 How Christ is present in the  
 Sacrament, can neither be per-  
 ceived by sense, nor imaginati-  
 on. *St. Thomas of Aquin. Jere-*  
*mias Patriarcha in Greece*, saith,  
 By the power of the omni-  
 potent spirit, the bread is changed  
 into the very body of Christ,  
 wine into the very blood. The  
 Councell of *Trent* declares, that  
 in this Sacrament, *Jesus Christ*,  
 true God, and true Man, is true-  
 ly, really, and substantially con-  
 tained under the species of  
 those sensible things, yet not  
 according

according to a naturall manner of  
existing, but Sacramentally.

*He was the Word that spake it,  
And what that word did make it,  
I doe beleewe, and take it.*

All the Ancients use constantly without flashes of Rhetoricke, or translation of words, the word sacrifice, and not onely to note, giving of thanks, but propitiation : oblation and offering likewise are used by the Fathers of the Councell of Nice : This sacrifice singularly Dialoꝝ  
4. 58. saves the soule from Eternall destruction, which doth repaire unto us by misery, the death of the onely begotten ; who although, rising from the dead, dyes not, and death shall have



no further power over him ; notwithstanding in himsele immortally and incorruptibly living, is againe sacrificed for us in the mystery of this holy oblation. Fathers in all Ages have spoke and held this. *Cardinal Perron* calls it a sacrifice applicative of a sacrifice. Thus doe the enemies of Catholique Doctrines and words, by their opposition of them, make that, which should be the band of Unity, the flag of dissention. And for the name of Altars, *St. Ambrose* saith, He is upon the Altar, who suffered for all those under the Altar (the bodies of Martyrs) who are Redeemed by his Passion. *St. Augustine*



*gustine* faith, the sacrifice it selfe  
 is the body of *Christ*, which is  
 not offered to the Martyrs, be-  
 cause they themselves are that  
 also. The word *Transubstantia-*  
*on* truly understood, affords  
 us the comfort of asserting the  
 truth of Gods promises: For  
 the severall modes and manners  
 which those out of the *Church*  
 fancy to themselves, touching  
 the presence of Christ, if there  
 were words of Art to expresse,  
 how detraitive would they be  
 found, from the verity, cer-  
 tainty, and reality of that com-  
 fort which our Saviour inten-  
 ded us in the blessed Sacra-  
 ments? But Catholiques doe  
 adore the Lord Jesus, here true-

The peo-  
 ty and  
 fruits in  
 brings.

ly present ; onely him doe they adore, who although, till the world be dissolved, after a naturall manner, he is above ; yet here with us, is the truth of the Lord, *That as often as we receiue, we eate his Flesh, and drinke his Blood,* without which, *there is no life in us* ; by which Union, how doe our soules receive a torrent of joyes and graces, which flow from a Celestiall source, into all the faculties and powers of our minde, sanctifying them to him, who is our head, being incorporated into him ?

*Invocation of Saints.*

Whilst we live in the earthly  
Tabernacles of our Bodies, we  
are

are subject to the fumes of flesh and blood, to the Impressions of diverse affections, and the clouds of the world; whence we are put to execute a warfare, and act a vigilant part against the depths of Satan; and to that end, we desire one anothers Prayers; And shall theirs be lesse effectually, whose blessed soules are unbodied, out of a possibility of falling, and enjoying the blessed presence of God, inflaming with charity and good will towards us? They rejoyce at our conversions; they understand our conditions: holy *Church* hath ever practised to make them friends in the Court of Heaven: To

obtain their requests of their King and ours, the effects of Christs mediation and merites, may be more hopefully purchased by Angelical Petitions, then mans disturbed and cold devotions. Let us aske the Fathers, and they will tell us, By the Prayers of the Martyrs, we may after our departure hence, see and imbrace them, saith saint *Chrysostom*. And elsewhere, *Mary* praies for us, stronger then *Deborah*, more powerfull then *Jael*. *St. Augustine* saith, When you call upon the saints in Prayer, it behoves you thus to thinke of them, as placed in the glory of the Eternall beauty, most glorious lights, farre out.

*Chrysost.*  
*Hom: de*  
*Martyr:*  
*Egyp.*

*De Cog-*  
*nitis vera*  
*vita,*

out-shining the Sonne, who  
 have fully all that is good in  
 the Vision of God, and who  
 forcibly assist all that call upon  
 them. *St. Hierom* to *Heliodore*,  
 After death (saith he) you shall  
 pray for me, who have incited  
 you, that you might overcome.  
 In the Liturgy of *Basil*, Now  
 Martyrs earnestly pray, that  
 God may grant us remission  
 of our sinnes. Saint *Ambrose* *De vi-*  
 saith, The Angels are to be cal- *duis.*  
 led upon in our behalfe, who  
 are assigned to us for our de-  
 fence. And againe, let us not  
 be ashamed to have them the  
 Intercessors of our infirmity: of  
 the Intercession of the blessed  
*Virgin*; Doctor *Don* saith pret-  
 tily,

tily, Her Wombe was a strange  
 Heaven, for there God cloath'd  
 himselfe, and grew ; our zea-  
 lous thanks we poure, as her  
 deeds were our helps, so are  
 her Prayers ; nor can she sue in  
 vaine, who hath such titles un-  
 to you. Whilst men make  
 themselves such strangers to  
 the Inhabitants above, they  
 break the communion of saints:  
 if mens joyes were all above,  
 if men did thirst after those  
 glorious fruitions, they would  
 accept of all the helps that  
 might leade them to it. In in-  
 vocating, and worshipping the  
 saints, we worship him, whose  
 saints they are : Saith a Father,  
 In often contemplating their  
 crownes,

The pic-  
 ty, and  
 fruits of  
 fig.

Good

crownes, and begging their patronage, how are our hearts inflamed through their helps ? it erects our thoughts on high, and gives us courage in our journey below, to have seen all the dangers of it conquered, by those who as they were our example, so now are our Patrons. Prudentias:

It enlarges and mends our prospect, when we view those Cælestiall Inhabitants shining all as stars of severall magnitudes ; one glorious in the ruddy beams of Martyrdom ; another shining with the snow white purity of Chastity ; others, now the higher, by having been low in their own esteeme : they provoke us, by viewing their glories,

glories, to the care of acquiring their vertues; neither let any pretend, and say, *God hath commanded us to call on him*, therefore its needlesse to goe to any other; for he hath told us, *He heares not every one that cryes, Lord, Lord, but him who doth the will of his Father*; and his will is, that we should be obedient, and hearken to his *Church*, and not in stead of observing its commands, revile it, and rent, and teare it by contempt of its Doctrines.

*Confession, Absolution, Satisfaction.*

This is, and ever hath been, so universally, generally deliver'd, Preached, urged, practised



fed in the *Catholique Church*,  
 that none can deny it, but those  
 whose stiffe-neckednes will not  
 give thẽ leave to look back into  
 any Antiquity, or Fathers; these  
 words are plainly, frequently  
 made use of, to expresse this  
 part of the Discipline of the  
 Church, which the Fathers cal-  
 led, *The vigor of the Gospel* ;  
 as if without it, all mens man-  
 ners and courses towards Hea-  
 ven, would languish. Bishop Sermons  
of Con-  
fessions,  
*Andrews*, from the Text, *Whose*  
*Sins yee remit, they are remitted* ;  
 acknowledges a perticular per-  
 sonall Confession to be ment,  
 by reason, he saith, it is exprest,  
*whose Sins, not what Sins soe-*  
*ver.* Let us heare Saint *Cyprian* Epist. 55.  
 expresse

expresse himselfe against those that opposed it, It is indevoured (saith he) that sins may not be redeemed, by satisfactions and just lamentations, that mens wounds may not be washed away with tears ; true peace is taken away, by the lye of a false one ; and the healthfull bosome of a Mother (a step-mother interceding) is shut up; weeping and mourning should be heard from a sinner, and the face of those who have falne.

August.  
Hom. 5.

Let him come to the Priests, those by whom the Keyes are disposed of in the Church ; and let him, from those who are set over those holy rites, receive the measure of his satisfaction.

*Tertullian*

*Tertullian de pœnitentia, Confessio satisfactionis consilium.* It is objected, that its an all-daring presumption, to pretend to be able to satisfy in the most pure eyes of Almighty God, and so plausibly run on in an ill applide humility ; when a man doth, what anothers demand is, its said, he hath satisfied his desires : nay, if the Creditor doe for some reasons, forgive the Debt ; he is said to be satisfied : and its spoken by reason of the Evangelicall compact, when God by promising, makes himselfe a debtor, saith the Father ; and we doing what is required, that is, *bringing forth fruits worthy of Pennance*, and per-

performing such expressions of sorrow, and those penitentiall injunctions as the *Church* will be satisfied in, for the demonstrating our hearty repentance, it is cal'd satisfaction : but whom the expressions of the Council of *Trent* will not satisfie, touching it, he is sicke of siding and parties, nor is any desire of peace with the *Church* prevalent with him.

Sessio. 74  
cap. 6.

Its agreeable to the divine clemency, lest sins be pardoned us, without any satisfaction, occasion being taken, that we lightlier esteeming of sins, fall into more grievous ones, injurious, and contumelious to the holy spirit of God, treasuring  
up

up wrath for us against the day of wrath ; for without doubt these satisfactory punishments, doe greatly recall us from sin, and, as it were, with a certaine bridle restraine us, and make penitents more cautious for the future ; they cure likewise the reliques of sin ; they take likewise away ill habits got by vitious living, but contrary acts of vertues : nor at any time is there a surer way in Gods *Church* to remove punishments, then that men frequent these works with true griefe of mind: and it draws to this, that whilst we by satisfying suffer for our sins, we are made conformable to Christ Jesus, who satisfied  
for

for our sins, enjoying also the most certaine earnest ; that if we suffer together with him, we shall likewise be glorified together with him. Neither is this our satisfaction such, which we pay for our sins, that it is not made by Christ Jesus : for we who of our selves, as of our selves, can doe nothing ; yet he co-operating, who strengthens us, we can doe all things : so man hath not whence he may glory, but all our glorying is in Christ, in whom we live, and merit ; in whom we satisfie, doing worthy fruits of penance, which have their force from him, and are offer'd from him to the Father, and by him are  
accepted

accepted of the Father.

It was ever held in the Church of God the ordinary means of the forgiveness of sins, and is so farre from being a cause to drive men from the Catholique Church, that to enjoy the benefit of it, they should come with humble minds, and teares in their eyes, to beg the comfort of this onely approved sure way for their pardon. St. Augustine, in his *Enchirid.* saith, God hath given liberty to none to sin, though by his pittying of us, he blot out our sins, if fitting satisfaction be not neglected.

How wholesome must it be Fruits & Piety.  
for our minds, to discharge  
G them.

themselves, to ayre our minds  
 by confession, to have the state  
 of our soules judged of, (all  
 men being partiall censurers of  
 themselves) and thence fitting  
 Physicke prescribed, after his  
 inspection of our inward com-  
 plexion? what comforts are con-  
 veyed into our breasts, in lieu  
 of all vitious affections or acts  
 we part with thence in Confes-  
 sions? our pardon is confirmed  
 in Heaven, as it is granted here  
 on Earth. How many thicke  
 and foggy selfe-delusions, false  
 opinions, desperate feares, ill  
 grounded doubts, doe all vanish  
 from that soule, that hath dis-  
 persed those clouds by cleare-  
 nesse of Confession? What re-  
 cruits



fruits of graces, spirituall satisfactions, healthfull directions are acquired? here is exercised an act of that most acceptable humility, in throwing your selfe down at the Feet of Gods Embassador, in detestation of your selfe; exercising your Faith likewise, in beleeving that, *Whose Sins they remit, they are remitted*, this being the second table after shipwracke.

*Purgatory, and Praying for  
the Dead.*

It is the generall confession of those, who call themselves the *Reformed*, that Prayer for the Dead was anciently used; some few testimonies of which He shew you. *St. Augustine* in

his Booke *pro Mortuis*, writes,  
*That if no where it should be*  
*read in the Old Testament, yet*  
*the authority of the Universall*  
*Church is not small; which is so*  
*cleare in the custome of this, where*  
*in the Prayers which the Priests*  
*poure out to their Lord God at the*  
*Altar, a recommending of the dead*  
*hatb place also. And the same*  
*Father, ad Laurentium in the*  
*Enchiridion, There is a certaine*  
*manner of living (saith he) not*  
*so good that it doth not require*  
*these things after death; nor yet*  
*so ill, that these things may not*  
*profit him after death. Aerias*  
*was condemned of the whole*  
*Church, for condemning this.*  
*One may perceiue by the con-*  
*stant*

stant practice of the Church,  
 how these Texts in Scripture  
 are to be understood, *of being*  
*neither pardoned in this World,*  
*nor in the World to come :* And  
 that other place, concerning  
 those, who build hay and stubble  
 upon the Foundation ; *they shall*  
*be saved, yet as by Fire.* Mar-  
 tyrdome, saith *Clemens Alexan-*  
*drinus,* is a purgation of sinnes  
 with glory. And *St. Augustine*  
 saith, That the recitall of the  
 names of Martyrs at the Altar,  
 is more that they may pray for  
 us, then that we may pray for  
 them. For the pains in Purga-  
 tory ; one cannot conceive how  
 there should be a Purgatory,  
 without suffering pain. Heare

what *Boothins* saith a thousand  
 yeares since, *But I pray* (saith  
 he) *remaine there no punishments*  
*after this life ? yes, great certainly*  
*(saith he : ) for some (saith*  
 he) *I take to be exercised with*  
*bitter punishments, others with*  
*clement purgations.*

*Liber 4.*

*The fruits  
 & picture.*

To a Skoffer, there shall ne-  
 ver want matter ; but as he  
 saith, *Come sed fiat nē Focus iste*  
*Focus : When St. Paul menti-*  
*ons tryall by fire, its blowne*  
*away with a hundred light In-*  
*terpretations : an Atheisticall*  
*spirit would quarrell with that*  
*expression, of the damned gnash-*  
*ing their teeth ; which, they say,*  
*is an effect rather of cold, then*  
*of fire. But as a Father saith,*  
*Here sie*

*Heresie is not from the Scripture,  
but from the sence of Scripture,  
which the Church, by the provi-  
dence of God, safely preserves.*

It must rayle no small com-  
forts in the minds of those, who  
have parted with what were  
their joy here, to be able by  
devout Prayers to recommend  
them to a more advanced state  
of Joy. It doth inlarge the  
subject of our charity, whilst  
death it selfe doth but quicken  
our devotion for our Friends,  
parting with them, as men not  
without hope. It sweetens our  
passage hence, being not out of  
the pertaking of the benefit of  
Prayers, Almes, and the good  
Works of those we leave be-

hind, the *Communion of Saints* :  
 and for the effects that the opinions of postumous and after suffering must have upon the minds of men, it must needs tend to the making the soule disgust these inferiour appetites and affections, which breathe upon the soule an earthy vapor and foulness, which it must be cleansed from, with penall purgation, before it can be admitted into those purer joyes, to see God, which only is granted to them that are cleane of heart. The perverting, and disordering the dispensation and application of Gods grace, who (though Gods merits be all-sufficient, and our Redemption  
 com.

compleat, and the Divine Promises large) yet thinke, that notwithstanding, all their life time, their judgements have been abused with the too great esteeme of the empty delights and glories of the world, their wills following the impulse of carnall pleasures, nor any Ccelestiall sparke ever kindling their affections; yet by a swimming fancy in the head, that Christ hath dyed for them; thinke, they shall presently jumpe into Paradise; It is a merry conceit: so was it of that Foole, That thought, that all the ships that came into the Harbor, were his owne. *If we suffer together with him, we shall likewise be glorified with*



*with him*, was held to be the surest earnest of Everlasting Joy.

*Of Free-will.*

He who hath made you without your selfe, will not save you without your selfe, saith a Father. God is the way, means, and end; all is from him, and to him: but how much more noble thought have they of the Deity, who conceive him to deale with man as endowed with *free* operations, then with us, as with stockes and stones, that are meerly patient? It is the meere grace of God that gives good works their force and value; yet no such necessity, that any thing is done, whether



ther man will or no : For who could either prayse, or discom-  
 mend that, who can imagine such actions to be rewarded, or punished ? or that soule to be immortall, and performe Religion, which should want free and reasonable actions, the arguments and pledges of immortality : but we are to admire the wisedome of Gods *Church*, which agreeth the æternall prescience of God, with the temporall co-operation of man ; that it leaves the first infallible, and yet proveth the temporall action, appetite and delight, or consent to any thing to be voluntary, free, and in the power of man, to be effected

Apolog.  
Epist.

cted or omitted, rewarded and punished.

*Of the use and Veneration  
of Pictures and  
Images.*

Upon this is waged a perpetuall warre ; *Hic illius arma, hic currus fuit.* The Reformists generally take it for Idolatry, and what ever is spoken against Idolatry in Scripture, they presse and urge upon the use of Pictures. But before they tax our Mother with so odious a crime : they might please to consider the nature of the objection, and how farre the extent of it is : and withall, they might consult the opinion of ancient devout

devout Fathers (who would rather have lost a thousand lives, then have committed Idolatry) touching it; and withall, they might have considered the use of them, before they should be frightened from their Mothers bosome (a place of protection) into wandrings and errors, where are layd the snares of the enemy. *Church* story informes us, That the ancient Christians would fall downe before the Statues of the Emperors, which was then the manner and posture used to doe reverence; as sometime to be bare before the Cloath of State, doth signifie the like; though they would rather dye, then salute so the  
 Images

Images of the false gods. But for the like postures to be forbid to be used to the Pictures of Saints, or of our blessed Saviour, none can shew a prohibition; for those outward signes of honour signified by gesture, *Grotius.* are indeed common towards God, Angels, and Men; no particular one being set a part, or commanded to be peculiarly used, to signifie onely Divine Worship: when we frame a thought of that good Shepherd in our minds, if we would deliver it in writing, why might we not write it in Hyrcogli-phies, as well as Letters, which are not so ancient, no other thing is so worthy, as the mind  
of

of Man? but if the Image of our Saviour Crucified be there drawne and viewed by the understanding; why may not our corporall Eye, behold it drawn on Paper, or other materiall, since they doe but serve to recall and revive those former Ideas in the mind, which other objects might distract, or steale away? And by severall Persons the severall Attributes of God may be signified; as a King for Royalty, &c. *St. Augustin* saith, in the Visitation of the sicke, *There is added upon the Crosse the Image of a Man; humbly imbrace this, and weekly venerate it.* The honour done to the Image, is refer'd to whose Image it is, saith

saith *Basil* and *Chrisostome*. I know these things are proposed in vain, to those who will admit of no other Tribunall, then their own breasts, who exercise an Arbitrary and Tyrannicall power over the Consciences of their followers, whom an imaginary exposition of some dark prophesie of Anti-Christ doth unhinge their minds and judgments, from off, what they ought to turn on, which is obedience to the *Church*, whose sacred Authority ought to binde in the luxuriant and forward imaginations of mens owne braines : But I have onely instanced in these few perticulars, without using any illaqueation  
of

of Arguments, or finnesse of  
discourse. Thus are all the  
Churches Doctrines, Practises,  
and Ceremonies, advancements  
and meanes to Salvation and  
Piety, the establishment of its  
regiment on Earth, of Pope,  
Patriarchs, Arch-Bishops, Bi-  
shops, Priests, Deacons, sub-  
Deacons, Exorcists, Lectors :  
where the mystery of our Re-  
demption is so esteemed, and  
remembred, that no Holy day,  
no part of Divine Service is ce-  
lebrated, but represents to us  
one benefit or another : no Ce-  
remony in the holy Sacrifice, no  
action of the Priest, no Orna-  
ment or Attire he weareth, no  
Benediction he gives, no Signe  
H of



of the Crosse he makes, but hath its religious signification, and Preacheth to us, and speaks nothing but Christ Crucified : therefore, though the great worke of our redemption may be thought not to be hindred, by opposing things of an inferior nature ; yet it is no small matter, the opposing the Authority of the *Church*, tending to the dissolving that power, by which the greatest things are maintained. Common-wealths punish with death a small stealth ; because its an offence against the nature of Government. Heretofore men proved Doctrines to be true, from the authority of holy *Church* ; and  
 now



now they would annull her authority from her Tenents ; and from her Articles, would throw durt in her Face, as if she had lost her being, for being the faithfull Keeper of what was committed to her, and had forfeited her breasts, the *Scriptures*, for seeding us with their milke.

### C A P. III.

*The falling away from the Church (under the Notion of Reformation) the cause of troubles of State ; and from the same grounds, they build their opinions on, arises the grounds of the disturbance of Governments.*

**T**He Church being Divinely Founded, as it hath survived

ved all the malices and practises of the greatest Tyrants, its enemies; so have those, who breaking of that Ecclesiasticall league which kept them in the limits of the practice, and beleeffe of the same things, mist of that enlargement and lastingnesse of commands, which they expected, by altering the sight and mark, they took their ayme by; they have straide the most, from what they chiefly took their ayme at: whilst they sought a perticular prosperity, seperated from the peace of the Church; against which, the musterd, forces of mens malice, and Hells fury, became ever weake and impotent.

The

The blood of the first Bishops of *Rome*, was the fruitfull compost of the *Church*; their Ashes were Generative: all the furious conflagrations, sackings, and spoylings of the City of *Rome* by the *Goths*, *Huns*, *Vise-goths*, *Halaricus*, were like stormy winds, whose Gole and end was onely to dye and expire; while *Rome* triumphed over their spoyles, in the continuance of that never fayling *Church*: I will not name *Attila*, nor *Limprandus*; the one retiring from *Rome* by Saint *Leos* means: the other by Pope *Zacharies*, strangely and miraculously. Those barbarous *Saracens*, whose rage was glutted

with the conquest of the Eastern Emperor, the glory of whose armes and conquest of *Candy* increased ; who made *Africa* feeble the effects of the advancement of their Armies, and stricke terror into a great part of *Europe* and *Asia* ; who deflowred faire *Italy*, and set fire to the Suburbs of *Rome*. And yet against *Gregory* the fourth, the Sea of their incursions, found its bounds, that its waves should goe no further. The Duke of *Burbon* (saith *Fox*) died censured, being slain in the assault of *Rome*, whose Faith hath still prevailed, in spite of *German* Scismes, or the powerfull oppositions of  
*Dalmatia,*

*Dalmatia, Slavonia, Bulgaria*; or the entertainment of *Luthers* dissoluteness in *Dania, Suevia*; or *Calvins* subtilities in *Zelandia, Francia, Geneva*, and all other blindnesses and powers of the rest of the world. *Julian* dyed with a, *Vicisti Galileæ*, thou hast overcome ô Galilean, meaning our Saviour. The *Arrian* Emperors opposed, and were confounded. The *Jacobines, Armenians, and Grecians*, are under the Tyranny of the *Turkish* Empire, whilst they deny obedience to the Church of *Rome*. How many Pagans Emperors before *Constantine* opposed it, and almost all dyed miserably. Foure hundred Here.

Bernard  
Lutzen.  
catalog.  
Hæret.

Bede, lib.  
3: 4: 5:  
hist.

tiques before *Luther*, whose ma-  
lice was all dashed into froath  
upon this *Rocke*? How many  
of the Kings of *Scotland, Eng-  
land, Portugal, France*. Empe-  
rors have been miserable, de-  
posed, slaine, who have conten-  
ded with this Sea in its jurif-  
diction. Like successe had those  
*Saxon* Kings, who opposed the  
Faith of that Sea: some where-  
of submitted, and became re-  
ligious men; and those that  
were Apostates, miserably put  
to death. The *British* Kings,  
disobeyed *Rome* in the observa-  
tion of *Easter*, and manner of  
shaving of the Crownes of  
Priests: a leaven thousand of  
their Munks, who defended  
this

this opposition, were wrapt up in the sad catastrophre of being slaine by the Pagans sword ; their Country mastered, and awed by their hired souldiers ; and of Kings over them, were made subjects to them. Upon the stage of every Kingdome, these parts have been acted, and have concluded in direfull Tragedies ; from whose every parcell and passage in our conquerors life, *Edwards, Henries, Richards*, the observation of men might store themselves with most stupendous examples of their sufferings, in, and from their contests with the Roman Sea ; the revolt, defection, and falling away from  
which



which, I shall shew to be pregnant with the unheard of mutations, distractions, wars, and tumults, which threatens such fatall trepidations and concussions in the bowels of all moderne States : and as effects which are included in their causes, so all these evils to be shut up and virtually contained, in the principall, upon which their departure from Rome is made : propositions, which seemingly blaufible, yet the higher they get into esteeme and reputation, so much the more powerfully, doe they showre downe upon their followers, desolation & destruction : one may behold them at first like little Aery,  
 soft



soft and tender strings exhaled  
 and ascending, drawn with the  
 more *powerful* aspect of the Son:  
 yet, with you shall ere long, find  
 descending upon you in hard,  
 condensed, thunder stone, with  
 wild flaming expansions, break-  
 ing forth of the wombe of that  
 cloude that bred it ; or like the  
 wooden horse, peaceably at  
 first let in, yet streight filling  
 the Towne with bands of Ar-  
 med men. *A way certainly (as*  
*Solomon saith) which seeming*  
*right in a Mans owne eyes ; yet the*  
*end thereof is death.* I will first  
 take a view of some of their  
 perticular opinions, and see  
 what a dangerous influence  
 they have upon Governments :

*Calvin*

Calvin teaches, That the Lawes of the Magistrate doe not binde the Conscience. Luther Preaches, That it is the nature of the Gospel to rayse wars and seditions among Christians, &c. that there is no hope of remedy, till all humane Laws be taken away: and (then that which is the Foundation and ground of all, Reformation so called) that all things are to be settled, ordered, changed, according to their agreeing, or disagreeing with Scripture, the interpretation whereof must be the particular judgements of private Men. This rule is equally strong for all sides; too stiffe to recant, or yeeld to others judgements: and this same rule must patro-  
nize

nize as many opinions & sects, as the various fancies of men busied in Scripture can invent or suggest: thus naturally flowes from this rule of *Reformation*, not onely diversity of opinions, various judgements, and opposite Doctrines; but strong and numerous parties, that cry up such a man for their Apostle, or imbrace such an opinion for their Faith: severall bodies of considerable strength, whose obligations are the defence of such opinions. New and severall interests, whereby every one studies their owne preservations and upholdings, though never so contrary to each other, or destructive to the Govern-  
ment

ment where they live : so that those who in a contemplative way, and abstracted consideration did but lately talke of the purity of the Gospel, of light and truth ; finde themselves by and by, plunged in all practices, turbulent, seditious, unjust, oppressive : A wrong principle in the understanding, doth not onely multiply notionall absurdities, but begets and produces sinister actions : these numbers of men, of severall persuasions and Doctrines, comes to be variously planted and spread, in severall Countries and Governments ; whether brought in by way of Traffick, negotiating one with another,  
or

or that such men being banished their own Countries, they sow their ill seed in others Provinces ; or whether the errors be native, and sprung up there ; or that, as infection, they catch and spread, by way of example and imitation ; yet thus the world becomes to be blended, and the subjects in all sorts of Governments, get a new *Primum mobile* to their Allegiance and duty ; and instead of intending the good of the community where they live, they are busied in the advancing of that body, which for conformity, and holding the same Tenents with them, they become concerned in : so that if in one govern-

Government, a sort of them be  
 opprest for their seditious pra-  
 ctises; presently in all others,  
 those of the same opinion are  
 alarumed: so that Governors  
 streight finde their Laws silent,  
 distractions multiplying; and  
 none secured of their owne  
 subjects, who doe either pro-  
 fusely throw away on their  
 confederates, that treasure and  
 mony (which should be the  
 support of their own Country)  
 or if those opinions have taken  
 hold of active and generous  
 spirits, which endeavour still to  
 make others of the same opi-  
 nion with them, presently they  
 expect Forraine ayde and help,  
 to change their proper policies  
 and





them to their owne uses : and  
 now so great bodies of men,  
 wanting but countenance, and  
 great persons to be their head,  
 and encourage them ; these two  
 seek their mutuall ends in this  
 conjunction : no discontented  
 or ambitious great one, but  
 hath a prepared way to awe, or  
 be revenged on his Prince, or  
 State : and Kings, and Gover-  
 nors themselves, are at last for-  
 ced to hang their Crownes and  
 Diadems upon the mainte-  
 nance and upholding on one  
 party or other, who becomes  
 strong or weake, as that party  
 ebbs or flowes ; all the rest  
 esteeming themselves but per-  
 secuted by their power, and  
 would



would at last prove like the Ivy, which first dissolves the Wall, and then seems to uphold it. Thus did *Reformation*, (so called) *Jehu* like, drive its war-like Chariots through *Germany*; *Mars* so long a time, seeming to have set up his standard there; whilst replenished with these unwholesome humors, the *German Diets* became not so wholesome, as before: and no lesse suddainely hath those sparkes taken hold, and flowne over the *French Stables*, whilst *Genevab*, the Lady of the Lake, challenges the Prerogative of the Apostolicall Seate, and dictates Laws to its Brethren. From *Calvins* Institutions,

ons, the *Switzers* cantonize their Religion, as well as Country : and not meanly have these seeds grown up under the shade of *Orange Tree* : The *Dane* with graver pace, recedes from their former Ecclesiasticall league ; and now all breaking up and disbanding, the face of *Europe* which was seen one and intire in the Sea of *Rome*, is now by these numberlesse Fractions, but parcels and peeces, representing severall Faces, the sacred anchor of Religion being moved, all the ships of States and Governments, come to be tost and troubled ; Religion being like the Sunne, which whilst it keeps its owne proper and

True religion  
not contrary,  
nor prejudiciall  
to Governments.

and heavenly course, gives light and influence to all ; but when the pretence of it serves earthly ends, it causes a conflagration, and is a *Phaeton* to set the world on fire.

*Tantum Religio potuit suadere  
malorum.*

True Religion must be such, that it carry no distraction to Common-wealths, though it last for ever, as the worship of Christ was instituted to doe. There are vices of men, and there are vices of times ; but disobedience to Governments, or Doctrines of disloyalty are detested by the Catholique Religion, and the Canons and Decrees of the *Church*. I will re-

cite the words of an *English Jesuit*, This Priesthood which is now rejected, is the same which was given to *St. Peter*, and the Apostles ; the same which *St. Augustine*, and his Associates had, that converted *England* ; the same which hath been honor'd of all Kings since ; the same Sacrament, unchangeable ; the same power of order, the same jurisdiction : there is not any poynt of civill regiment in that Sacrament, being wholly spirituall and supernaturall ; nothing concerning a temporall Common-wealth ; no renouncing or deniall of any authority in *England* ; no conspiracy to Prince, no authority  
com.

communicated, but to offer Sacrifice, to Pray, to Preach, minister Sacraments. The *Grecians*, the *Germans*, and other people, having their Doctrine diverse to the *Church of Rome*, have their seminaries in the same City, and their Priests maintained by the same Popes; yet the Princes of those Nations, for the greater part being *Infidels, Turkes*, condemn not their Priests for Traytors, but admit the exercise of their Function, as agreeable to the Common-wealth: and as it were a great absurdity to say, that the Pope in relieving the Catholique Students of *Palestine, Grecia, Armenia*, and such

I 4      Nations,

Nations, should doe it in hope to be temporall Lords of those Countries, but onely for love to true Religion; so is it improbable he should have any such intent in *England*, as unprobable as the other to be under his temporall regiment: no Article we defend, Prayer to the Saints, Prayer for the Dead, restitution for wrongs and injuries to those that live, obedience to Governors, the validity of their Laws, the force of good works; the number, grace and reverence of the Sacraments, pennance, and punishment for sin, both in life and after; teaching duty to God, honour to Magistrates, equality

equallity to all, injury and oppression to none : the chiefeſt poynts of true regiment, cannot be offensive to a well ordered policy.

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## CAP. V.

*An Invitation of Wits, to the study of Arts, and to leave opposing the Church ; with the excellency of the fruits of Piety, which onely can proceed from true Religion.*

**I**T is observed by the most Ingenious Lord Virulam, That in Divinity there was nothing to be added by the wit of Man : and in  
stead



Stead of finding wantings and de-  
 sideratars, complained here of too  
 much luxurruaney of Mens brains ;  
 for God hath so surely founded  
 his Church on one side, and the  
 Devill hath so busily in the night  
 sowne Tares on the other, that  
 there is no imployment here for  
 the restlesse agitation of Mens  
 heads. It was truely observed  
 by another, That Men must ei-  
 ther resolve their Religion into  
 Reason, or Authority : if into  
 Reason, then they must beleeve no  
 more then they can prove by Rea-  
 son. If into Authority, It was  
 apparant where it had continued  
 this sixteen hundred yeares ; but  
 the measure of truth is many times  
 the maintaining Mens cause ; but  
 not

not truth the guide of their cause:  
 they transferre and send the beams  
 of their wit, to gild the clouds of  
 their error. How unhappy are  
 the triumphs of those endeavours,  
 which strive to make falshood  
 appeare more like truth, then  
 truth it selfe? As the English  
 Poët, describing truth by *Una*,  
 which is still one, and the same:  
 and falshood by *Duessa*, which  
 is doublenesse: complains,

*Though Una was as faire, as faire  
 might be,  
 Yet false Duessa, seem'd as faire  
 as she.*

When the edge of wit is tur-  
 ned aside to maintain an error;  
 how are men uncharitable to  
 Texts of Scripture? how doe  
 they

they pretend to a Genealogy, by thredding all the oppositions that ever was in any Age against the Church, on the line of their Discourse ? for their service, such and such Ages must have the plagues of *Egypt* brought upon them, grosse darknesse. The Fathers must pretend to no more knowledge then that which hath now the approbation of mens more refined braines : and the lately found out rules of (Reformation so called) must over-rule the witnesse of Antiquity, the Authority of Councils, the constitutions of the Church. When *Ireneus*, and *St. Hieron*, &c. doe magnifie the Apostollicall

lical Seat, they must be held  
 but flashes of Rhetoricke, dashes  
 with their Pen ; they make  
 use of hard niceties, elaborate  
 thinnesse, weake finesse, where  
*Sillogismes must seem to uphold*  
*the Church* : whereas that which  
 is comprehended within the  
 rules of reasoning, will fly no  
 higher then reason can carry it.  
 Thus doe they strive to place  
 in the Clouds that Article of  
*I beleeve the holy Catholique*  
*Church* ; Divine words being  
 such, that they require *a Simple*  
*belcever*, but argue *a disputer*  
*impious* ; because in Divinity  
 we respect not what is spoke,  
 but who speaks : How doe the  
 holy vertues of Charity and  
 Humility

Humility give place to Ambitious heats, and contentions, and tryalls of wit, where men more strive to get the conquest in words, then to become the happy subjects of truth ? Is there no new discoveries to be made in the intellectuall Globe ? nor means to be found out with the armes of an active reason, to inlarge mans dominion over nature ? Doth not the *Ethicks* invite a further disquisition touching the Culture and Georgies of the mind, and to finde out Methods of attaining vertue, as well as handsomely to describe it ? Doth not the *Physickes* upbraide you with the few *links* that

that yet men have been able to take up of natures chaine, whereas onely three accidental discoveries of Guns, Printing, and the Loadstone, have alter'd the face of Christendome, in its Wars, Studies, and Expeditions? Are the Arts of reasoning themselves, so exact and fit for these scrutanies, that they need not the help of reason it selfe to make them more expressive and directive : whereas *Hooker* saith, There might be a way of reasoning found out, wherewith mens judgments inured, they would goe as farre beyond the greatest Doctor now, as the Learnedest Doctor now doth a Childe :  
but

But I finde it Writ, *That there must be Heresies* : Therefore doubts, scruples, and questions may breed the same disturbance in mens minds, as *the prosperity of the wicked* did to *David* : as soon as he entred into the Temple of God, he found an end of them : where now with pleasure, we shall retire from this noyse without, and walke into the Gardens of our Heavenly Spouse ; where we will view the excellent Fruits of Piety, that he himselfe hath Sowed and Planted there ; and which can onely proceed from true Religion. The Antidotes of humane Learning, are many times the Aery Bladders of  
mens



mens Pride, though the Methods of Logicke, object to men their confused blindness; the Art of Rhetoricke, their rudenesse; the gravity of the *Ethicks*, their passionate weakness: yet are they pleased many times, from them rather to plume themselves with some Feathers of ostentation, then endeavour the reall advancement of their natures, by conforming it to duty and truth. True Religion stablishes men in their duties, and constitutes the vertues of men from the most worthy end of their Makers prayse: vertue being else but a gathering together of colours, seen through the glasse

of Mens diversified humors.

There is no vertue, but Religion : Wise, Valiant, Sober, Just, are Names which none want, which want not vice covering discretion.

Without this directive power, designing all things their Offices, Warre is but an angry fit, and violence taught to undergoe a rule. Courts, and Tribunals, but injustice, wearing the Gowne, and putting on the Formalities of Law : all mens services, and most obsequious performances, are but well order'd Craft, and methodicall subtilty : the conversations of Men, but a Stage, where Vizards are worne with applause :

applause : Chastity, the ma-  
 lignity of the complexion, and  
 humility but Phlegme. Reli-  
 gion fills mens minds with  
 magnanimity, whilst the judge-  
 ment is incited to censure  
 worldly things, vaine and tran-  
 sitory, whereby the understand-  
 ing takes off a true copy of  
 the world ; and the cozenages  
 of mens soules are prevented,  
 all the inconstancies which the  
 Scene of humane affaires re-  
 presents, doe but yeeld a grate-  
 full prospect to the soule, be-  
 holding it selfe placed above  
 the alterable nature of hu-  
 mane things ; leaving to ad-  
 mire what is inferior, to the  
 dignity of its owne immortall

nature ; finding that of all the  
 Nymphs men court, be it ho-  
 nour, wealth, power, (by a  
 most true Metamorphosis) they  
 catch but an armefull of dust :  
 for the greatnesse of mens  
 minds, proceeds from the little  
 esteeme they have of all such  
 things, as are under the power,  
 and uncertaine stroke of For-  
 tune, (that is, of things that  
 by the Laws imposed on them  
 haſt to change and corruption)  
 for although mens minds may  
 ſeem to be too much buried  
 and depreſt, with the contem-  
 plation of the diſſolution of  
 things, and in viewing how  
 low all humane hopes doe lye :  
 yet are they thereby truely ray-  
 fed,

sed, and elevated ; which except mens minds had buried them, that is, have pursued things to their Tombes and Ashes ; they would have buried mens minds , by setting a greater value and rate on things, then their fluid, altering nature would beare. Thus are we cal'd on by Religion, from these delusions from loving the world, or the things in the world : How doth it provide for our contents, lifting up the soule, not to any fruitlesse rocky swellings, but to an active towring height, transplanting mens soules, making them take root in Heaven, and to flourish downward in a con-

stant practice of vertue towards men, till the cold blasts of Death breathe on them ; when as then those Celestiall Spirits repayre to their Mother root, to flourish for Eternity ? It makes our passions the instruments of vertue, by giving them its directions in their motions, hindring their excursions and fallings out, upon the many false shewes and pretences of things. How Heroicall are the commands of Religion ? making men the Champions of their neighbours Fame, the deliverers of the oppressed, and every where to erect the monuments of their Charity ; and this upon their Masters

com.

command, with the contempt of the Aery rewards of the World, but set on fire with an Heavenly flame, which mens breaths neither kindle, nor extinguish: It makes its followers use the aydes and comforts of this their exile with security, in order to sublimer purchases: it makes them steddily follow through all states and conditions, their Masters designments, desiring onely to live in the world in order to his service that made it. It will approach that breast with its Celestiall purities, which erects a Stage for vain-glorious thoughts to action; or sets up a Shop for gaine, through covetousnesse;



or shambles, for Envy to act its  
 Massacres on ; or a Taverne for  
 excesse and pleasure. How ma-  
 ny devout orders, as it were  
 the Regiments of the Church,  
 that fight these Battles, and  
 exercise this holy warfarre ?  
 and how many have all of them  
 afforded, either stout Champi-  
 ons of the truth against Hære-  
 sie ; or have stored the Church  
 with able and devout Gover-  
 nors ; or who have ayded mens  
 devotions, and have kindled  
 mens minds with the love of  
 God, with their seraphicall de-  
 votions ? The orders of Gods  
 Church never growes barren,  
 but are alwayes teeming with  
 the excellencies of transcen-  
 dent

dent gifts. How many sublime  
 and generous spirits, by fre-  
 quent making sacrifice of them-  
 selves into Forraigne parts,  
 makes the hearts of Savages  
 Trophies of Christ Crucified,  
 and fill the Letterd World  
 with the admired productions  
 of Wit and Learning ? Here  
 the fire of Devotion is layd  
 upon the true Altar, which  
 never goes out no houre in  
 the Day or Night, where in  
 some Church or Convent there  
 are not some actually in the  
 Church, offering up their cheer-  
 full Hymns of Prayse, or mourn-  
 full throbs of Soule-washing  
 Teares, or their soules dilated  
 with the flames of burning  
 charity.

charity, poure forth their intercessions. They profestly tread under feet the brags of worldly glory: they contemne the dotage of the world, who honour one another in vanity, and set a price upon that, which is but the Ensigne of their lost and false condition. Here that Hydropick distemper of covetousnesse is conquerd, by sending a divorce to all propriety: Here, by a generous Flight on the wings of Fastings and Prayer, their soules soare above the smoke and steames of Flesh and Blood, and breathe in those Upper and purer Regions of Celestiall conversation, their spirits with disdain, descend  
 to

to moderate repasts, all the inferior actions of their life are but rationally distinctions, no interruptions from their Prayers, they being so refined and sublimed up to spirittuall objects, that their conversation, and all the motions and affections of their heart, doe but become one continued Prayer : Here they follow that councell of *leaving all, and following him* : they view what the building of Christianity will cost ; and as the Apostle saith, *Resist unto blood, proving what the holy and acceptable will of God is.* The Church likewise instructs its Children, and brings them up in the exercise of an active devotion,

devotion, as well as contemplative, fitted to the employments of all sorts of persons and conditions, making it *speake* in every ones proper and naturall Language ; the wisdom of Gods spirit descending upon men (as it were) in such cloven Tongues. Piety and goodnesse is the end of the Commandement, the will of God being our sanctification, which appears to triumph in the practice and doctrine of the onely true Catholique Church, of Divine and Infalible authority : to the manifestation and demonstration of which, its agreeable with the Divine goodnesse to establish the

the same (which is the onely director and care of our way to Heaven) with effectuall Sacraments, with a successive Priesthood; the verity whereof might be shewed as a light upon a Hill, by its universality of place and time: Decrees of Councils, Writings of Fathers, and all Antiquity. Vertue hath its proper object, and all actions, not steered by that compasse of obedience, which truth it selfe hath enjoyned us, though otherwayes plausible, are wound up upon the bottome of error, and turne upon the Poles of erroneous and selfish Principles: as the clearest Rivers (which though they

they delight and profit in their passage) yet emptying themselves into a Sea of error, there lose their name; and the best mettall is rung out of tune: notwithstanding all those who with hearty and faithfull desires seek to know how to serve God, with a will rather to lose a thousand worlds, then not professe what they should know was Gods command. God is at the end of such mens desires, as he gave them a beginning; and though such be actually in a by channell and way, yet by those Heavenly inspirations and spirituall gusts, they are Sayling out of them into the great Canal.

*F I N I S.*



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